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Catholic Record.

and he who is loyal to the inner voice,

who keeps faith with himself and

maintains self respect, wins a victory in

the great battle of life ; To live un-

Catholicus vero Cognomen."-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th " Christianus mihi nomen

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 18, 1909

gun. Moral courage, which is not de-The Catholic Record pendent on appearance or intimidated by custom, is a finer quality than the

LONDON, SATURDAY, SEPTEMBER 18, 1909. TO-DAY. fire of an enemy. It takes the best stamp of bravery to be true to one's self,

To-day is the time for laughter, To-morrow the time for tears, Whatever may come hereafter, Whatever of woe with years : To-day is the time to borrow The best that the Gods can give. We can sorrow, if need be, to-morrow, But to-day is the time to live.

WHAT IT IS.

Education in its completest sense, as understood by the true educationist, is the full and harmonious development of all the faculties. It is not merely in-

struction nor communication of knowledge. In fact, the acquisition of knowtributaries, which is the section under ledge, though it necessarily accompanies care of the Jesuit missionaries, contains any right system, is but a secondary 176,715 square miles, being second only result of education. Learning is the to the State of Texas in area. In this instrument of education, not the outcome. vast region there are estimated to be Its outcome is culture, mental and moral; about 45,000 inhabitants. How many of and such studies, sciences or languages, these are Indians it is impossible to say. should be chosen as will most effective-The Indians, who live principally along ly further this end. Hence the preferthe coast and the rivers, from which ence given by many to the classics over they derive their food supplies for the all other subjects, as the fittest instrumost part, are very docile and simple ; ments in this intellectual and moral growth. But this preference should not and where they have not come into contact with the whites they are very free be exclusive. The importance of mathefrom vice. The missionaries are very matics and the natural sciences, as inhopeful in consequence. The greatstruments of education, must not be obstacle to their work is found in the under-estimated. They should be given opposition of the Russian schismatics on due recognition ; and progress, as well the one hand and of the Protestant as thoroughness, in these branches, is a very necessary requisite for success. missionaries on the other. Both of It is, however, to be remarked that these are liberally subsidized by their though the educational trend of the governments or by missionary sociepresent day is almost entirely in the ties, whereas the Catholic misdirection of the natural sciences, we sionaries are dependent on alms. must not allow ourselves to be unduly Indeed the ery among non-Catholics influenced by this tendency, as it is these times is the conversion, not alone one dangerous to the best interests of of Alaska, but of the world - a very education, and with all disinterested praiseworthy ambition and one that educationists, who have of late years they are working hard to accomplish. treated of this breaking away from the We may wonder at their enthusiasm and traditional methods, we see in it not smile at their over-sanguine expectaonly the ruin of genuine culture, but tions, but we must admire their generosthe mental deterioration of the race ity, which only last year contributed that is subjected to such discipline. nearly \$9,000,000 for their foreign missions. We think we hear the old, well-The present prestige which this system enjoys is only that which everything worn remark, " Protestants have the money." It might he replied that Cathnovel and startling at first obtains. olics also have the money but are minus The true system of education aims at developing, side by side, the moral and the good will to give-at least many of intellectual faculties of the student, and the wealthy are, and it may be stated, in all truth, that from the poor comes thus sending forth into the world, not our largest support, perhaps because men who have acquired superficial inthey know what suffering and poverty formation on a great variety of subjects, mean. There are some generous souls but educated men-men of sound judgamong the wealthy, but the burden of ment, of keen and vigorous intellect, of support rests upon the men and women

upright and manly conscience.

for souls, but every charity can testify A MISTAKE. that the united offerings, the mites of We often hear the aged giving advice the poor, have been the sustaining force. to the young. Let the advice be given Moreover, in Alaska, the conflicting to the old, for we are too apt to find claims of all three, Catholics, Russians, that it is the old man who has gone and Protestants, make it difficult for the wrong and not the young one. And the Indians to decide where the truth lies. hope of this fair land of ours lies in our However, here as elsewhere, the couryoung men, for if prayers and tears age and disinterestedness of the Fathers, have any influence in this world, their and the fact that they have neither wife lives should prove their efficacy. For what desires are visited upon them ?

little doubt that before long our relig- ority to repel its ravages. on will secure new and glorious triumphs in Alaska. daring of the speculator or the unflinching nerve of the soldier exposed to the

ELIOT'S NEW RELIGION.

When we come to consider it on its When we come to consider it on its negative side we get a clearer concep-tion of how far Eliot's new religion is re-moved from what most men have hitherto considered religion to be it makes no pre-

the great battle of life; To live un-daunted by the demands of unworthy conventionalism is not to live in vain. $\overline{THE \ ALASKAN \ MISSIONS.}$ Some idea of the need of laborers in this vineyard and of the need, too, of material help in which those already following details: The valley of the Yukon and its tributaries, which is the section under

no faith, no creeds, no priests, no sacra-ments, no means of forgiveness—no sins to forgive, so far as one can see. The to forgive, so far as one can see. The doctrine of original sin is stated in terms of Calvinism. New England thinkers of the advanced type, by the way seem never to have heard of any theology except that of Calvinism. Dr. Eliot re-jects the fall of man and with a note of Jects the fail of man and with a note of scorn, as if he had some private sources of enlightenment on the mystery of evil which are denied to the rest of us. No form of worship is suggested. Dr. Eliot confesses that sacrifice has been con-nected with religion in the past; but he considers it unwathy in any form nected with religion in the past; but he considers it unworthy in any form. Incidentally, his remark about incense as the form of sacrifice in the Christian church shows how scandalously uniformed is this university president with regard to the older religions which he sets aside in such summary fashion. Even prayer seems to have no place in the new scheme. "I believe, he says, "that in the new religion there will be no supernatural element; it will place no reliance on anything but the laws of reliance on anything but the laws of nature." Considering the harsh evolutionary philosophy of survival of the fittest, which is back of the modern view of these laws of nature, it is not rpassing to find him acknowledging that his religion "cannot supply con-solation as offered by the old religion."

Nor is there any word of salvation, whether from sin in this world or from annihilation in the next. Dread but no moral sanction is offered in its place. And, as noted above, the ideal of holiness which has attracted the highest type of religious character among Jews, Buddhists and Mohammedans, as well as among Christians, seems to her the disconsolate? Her the disconsolate is a for any tation? Has it any future are of tempwell as among Christians, seems to be altogether beyond Dr. Eilot's religious

At the outset, our confidence in Dr. Eliot as a prophet is somewhat dimin-ished by the discovery that the new ished by the discovery that the new religion which he announces is, in its main tenets, a fairly old religion, as Pro-testant sects go, and one in which his son is a minister. What he offers as the religion of the future is a watered down Unitarianism, with the addition, as one critic remarks, of a dash of Esculapian-Unitarianism, with the addition, as one eritic remarks, of a dash of Esculapian-ism, i. e., the cult of physical well-being. The fact that the proposed scheme of religious thought resembles a form of Unitarianism gives us a basis of ordinary means; not alone this work a form of Unitarianism gives as balance for gauging Dr. Eliot's trustworthiness as a prophet. It would appear that the present situation in the intellectual Protestant world is most favorable to Unitarianism. For men who have lost lief in positive authoritative religion, yet are striving to retain some belief in God with reverence for Christ as a moral guide, it would seem to offer an what desires are visited upon them? See the fond mother bending over the cradle, dreaming of the time when the body is needed in the missionaries who in its simple creed; but it shows no come here," writes one of those actually mark of being one of the world religious. It is no sufficient answer to say that Unitarianism is contented to spread itself as a spirit, and is comparatively indifferent to success as a religious or mainterent to success as a religious of-ganization. If it were destined to be a prominent factor in the religious future of the race it would already have developed along the lines both of organization and of proselytism. Such has always been the story of dominant ideas. In nature, flabby, undeveloped organisms and lack of fecundity do not lead us to expect either the dominance or the permanence of a species. Dr. Eliot's type of religion is not stronger than Dr. Martineau's. It is weaker in every point which gives strength to religion. We do not find in the programme of the American thinker any insistence on the "spiritual and mystical type" which was so important in the religion of his English brother. On the contrary, the more recent set views marks a step further towards the definite abandonment of religious beliefs. consisted Men whose cultivation has largely in the development of the criti-cal faculty are prone to the mistake that the modicum of religion which they choose to retain after critical analysis choose to retain after critical analysis is going to persist as the religion of the future. But they began wrong by ex-cluding from their investigation the very lements which constitute the relig ous nature in them-awe and reverence and humility and simplicity, and the sense of sin and the instinct for prayer. As a result of their methods, the residue As a result of their methods, the residue of religion grows less and less, until it threatens to vanish into thin air. The gold of revelation, piled in huge ingots in the church's treasury, has been beaten and rebeaten under the mallets of Protestant private judgment and rational-istic criticism until nothing is left but the glitter. No wonder that Newman speaks of "the all-corroding, all-dis-

The fate of religion depends (humanly speaking) on religious men. It is not a matter to be settled by the leisure spec-ulations of a retired professor. It de-pends on men of religious enthusiasm like St. Paul, men of simplicity of heart like St. Francis, men of meditative plety like Newman. It matters not how dark the clouds of unbelief may lower, or that there be but one prophet left that has

there be but one prophet left that has not bowed the knee to Baal. What pro-fessor in Antioch or Athens in the first century of our era believed that an ob-scure Jewish sect would in three cen-turies dominate the Empire? The in-cipient rationalistic spirit of the twelfth exchange may may and overcome by the century was met and overcome by the religious revival of the mendicant friars who finally, in the persons of Aquinas and Bonaventure, took possession of the universities. In the days of Shaftesbury and Toland it would have seemed an easy prophecy that a form of Deism not unlike Eliotism was destined to control the stream of English thought. If there were such a seer, he failed to see the

depths of the human soul, or to foresee John Wesley. Dr. Eliot predicts a new kind of re-ligion-what he should be able to pro-mise first is a new kind of man. The

mise first is a new and of main the old genus homo, as we meet it in history books or on the street, is not of a sort to worship a multiplication of infinities or look on surgeons as sacred ministers performing holy rites. Mankind will have a real religion, or none at all. It wants a God to love and fear and pray

about, and, in the expressive phrase of the day, "The lid is off." The new religion will neither satisfy the needs of religious natures nor hold the allegiance of those who through various causes are forsaking the ancient faiths. It is a house built half-way down on a steep and slippery hillside and below it lie the quagmers of agnos-ticism and pessimism. Those who would escape to solid ground must rise on the wings of faith. The new religion will neither satisfy

natural disposition, however, there is need of a divinely constituted auth- with adverse philosophies; it has had successes, it has had reverses; it has had has had a grand history, and has effected great things and is as vigorous in its age as in its youth. In all these respects it has a distinction in the world and a pre-eminence of its own; it has upon it prima facie signs of divinity; I do not know what can be advanced by rival reliations

rival religions of prerogatives special. I have stated that mankind will have a real religion, or none at all. Here is a real religion, a strong religion. It teaches, not as the ancient or modern scribes, but as having authority. Its doctrines and ideals are based on divine revelation, on the spiritual experiences of the saints, on the wisdom acquired by its dealings with all classes and races of men for nincteen hundred years, all of men for infected numbers years, and formulated by men of giant intellect and true religious spirit. It is a religion which answers every need and gives room and play for all same developments of the religious element in man. And if prophecy be in order, then

every basis which men may take for the discernment of the future-divine ora-cles, the lessons of history, the law of survival of the fittest, the conclusion is always the same—the religion of the future is—the religion of the past.— Francis P. Duffy, D. D., in the Catho-

DID THEY REGRET IT.

HOW THREE GREAT CONVERTS ANSWERED A STOCK CALUMNY.

The former associates of thos e who join the Catholic Church are fond of asserting that the converts keenly re-gret their course, that if their foreknowledge had been as complete as their after-knowledge they never would have taken His Pantheistic God is a dogma, his ideal of progress is a dogma, his law of love is a dogma. Even his denials are dogmas; but these are not valuable. It is true, as Chesterton says, that "the modern world is filled with men who hold dogmas so strongly that they do not even know they are dogmas." knowledge they never would have taken the step, that they suffer great distress of mind when they see at last just what they have let themselves in for. A con-temporary quotes the statements of the three most prominent converts of the nal Newman and Orestes Brownson, in nal Newman and Orestes Brownson, in which this calumny is disposed of with a fervor and strength of faith that leave

to doubt of how these great luminaries regarded the grace of conversion. They have been reproduced many times, but continue to make edifying and instructive reading.

To the author of "Recollections of Cardinal Wiseman," Manning wrote under date of April 16, 1841 (he was then Dr. Manning, of St. Mary's, Bays-watee). water):

water): "It (your telling me of my expected return to Protestantism) gives me the joy of saying that, from the hour that I submitted to the Divine Voice that speaks through the one only Catholic and Roman Church, I have never known so much as a momentary shadow of doubt pass over my reason or my conscience. I could as soon believe that two and two make five as that the Catholic faith is false or Anglicanism true."

In a postscript to his famous " Letter to the Du'e of Norfolk," published in April, 1875, Newman says :

" From the day I became a Catholic I have never had a moment's misgiving that the communion of Rome is that Church which the Apostles set up at Pentecost. . . . Nor have I ever for Pentecost. Nor have I ever for a moment hesitated in my conviction, since 1845, that it was my clear duty to join that Catholic Church as I did then and below it lie the quagmires of agnos-ticism and pessimism. Those who would escape to solid ground must rise on the wings of faith. Dr. Eliot attempts to speak in the role of Isaias. But his voice is the voice of Jeremias. His blessings are dooms. He sings of the victories over this world, but the discerning ear detects the minor chords which sound the passing of every hest of the victories of the victories of a subtime victories of a subtime victories of the victories of th

Daisies for the Living Feet. Baltimore Sun.

1613

Daisies for the living feet, roses for the head, Crowned with burning jewels of dream

while the blood beats red; Lillies for the living hands, blossoms for the quick. Laughter for the lamps of life burning

duty's wick ; They who died of yesterday sleep as

God thinks best— Dalsles for the living feet, roses for their rest !

Comfort for the toiling hands, blossoms for the feet Weary in the daily toil of the mill and

street; Lilae at the gates of home-and no

dream but this: Little arms of child to twine, little lips to kiss; Little mother-heart to cheer, till her

homely woes Vanish where the lips of love lean to beauty's rose.

Daisies for the living feet-strew the

path with bloom Where the loved who toil for us stumble through the gloom ; Violets for the sacred dead ; for the liv-

ing, too, Velvet in their amaranth, silver in their

Music for the mourning heart singing on the hill Till the echoing voice of love reaches mart and mill !

Roses for the mother-heart, burdened

with its care ; Roses for the lips of love singing on the stair : Daisies in the common way for the feet

Datasets in the common way for the rece of strife Toiling in the steam and heat for the rose of life; Memory blossoms for the dead where they sleep the while— Datasets for the living feet, song for them, and smile !

CATHOLIC NOTES.

The lioness sent to the Pope by Em-peror Meaelix of Abyssinia in 1907 has six cubs. The Pope has decided to send two of them to President Taft, two to the Kaiser and two to Emperor Francis Joseph.

Joseph. Summoned by wireless Father Dooley of Fordham University, New York, rushed to the pier to meet the steam-ship Minnetonka, from London, on Tuesday to administer the last rites of the Church to Mrs. Robert Potts, wife of Rear Admiral Potts, U.S. N., retired.

Finding that the Vatican gardens were not extensive enough to permit of motoring, Pope Pius has presented his automobile to Cardinal Merry del Val, the Papal Secretary of State. The car is a handsome one, with luxurious fit-tings, and was presented to the Pope by wealthy Americans.

A book prepared by Catholic hands is A book prepared by Catholic hands is beyond doubt the most beautiful volume among the 500,000 in the Congressional Library at Washington. It is a Bible which was transcribed by a monk in the sixteenth century. It could not be matched to-day in the best printing office in the world.

Remarkable as the conversion of de Huysmans, sensualist turned mystic, is that of Adolphe Rette, reddest of the that of Adopte Rette, reduces of the "Reds" among the anarchists of France and now, after a pedestrian pilgrimage to Lourdes, the humblest and happiest of the disciples of the rule of obedience as a Benedictive novice.

Recently, the Holy Father said to an Australian Irish Bishop: "I am well aware of the perpetual fidelity of the Irish people to the See of Peter. And I well know the great share which they I well know the great share which they have had in building up the Catholic Church bothin Australia and the United States of America. This great fidelity and missionary zeal of the Irish race I feel most anxious to acknowledge." Among the list of recent converts to the Catholic Church is Mrs. Julia Pal-mer Stevens, of Bloomington, Ill., widow of a Methodist minister, who was presiding elder of different conferences for many years, and youngest sister of Gen-eral John M. Palmer, former Governor of Illinois, United States Senator of the same State and candidate for the Presidency. In the class of 114 which was confirmed by Bishop O'Connor, of the New-ark diocese, in St. Rose of Lima's Church, Short Hills, recently, was J. Ellis Butler, a former Methodist min-ister. Mr. Butler • as formerly pastor of churches in Colorado and California. He came East several years ago and not long ago was received into the Catholic Church Church. The next Eucharistic Congress will The next Entenaristic Congress with take place in Montreal, beginning on September 4, 1910, and it is expected to be on a very large scale. Preparations for it are already in progress. One of the leading features of that congress will be High Mass celebrated in the open air, and it is probable that the delegates will have the opportunity of attending midnight Mass in the Church of Notre Dame during the congress. Dispatches from Rome state that Pope pealing to the faithful to come to the aid of the foreign missions which are badly in need of funds. Vatican officials point out that the contribution officials point out that the contributions for this work amount to only \$2000,000 yearly, as compared with \$5,000,000 and \$6,000-000 contributed in England and America

wants a God to love and fear and pray to. Its religion must be a message from on high, which will give light in dark places and strength in temptation and consolation in the trials and lossee of this life. And it will have its dogmas too. A creedless religion is a thoughtless religion. The only valuable religious element in Dr. Eliot's plan are dogmas. His Pantheistic God is a dogma, his ideal of progress is a dogma, his law of

not even know they are dogmas." It is not the dogmas we object to. So long as he advances positive dogmas he is, to some degree, helpful. But the bulk of his message is too commonpla built of his message is too common parts and too worldly to deserve the sacred name of religion. How can it fulfill the functions of the ancient faith? Will it satisfy the mystic longings of the saints for communion with God? Would apy

ns, seems to be Eiid's religious ideals and its academic regard for anci-ent customs? What kind of hymns will it produce? How far will it fulfill the social service rendered by older religions of holding in check the brute passions of humanity? We fear that the pontif of the lecture hall would find to his con-in which his son sternation that the conclusions drawn from his careful utterances by the rough practical logic of the mob is that there is an end to moral sanction ; there is no God, at least none worth troubling

Programmes containing list of attractions for the Western Eair have just been issued, and thousands of them will soon be scattered throughout the country. Western Eair have just been issued, and ti them will soon be scattered throughout it A glance over it will satisfy the most ski i announces the best programme ever prive Western Fair audience. Almost every prive seeing well trained animals, of which t plenty this year. Herzog's Stallions, s back Horses, will perform twice daily of before the Grand Stand. Herbert's Doy will be both amusing and instructive. O Tigers and Bears will show which that ness can do in training wild animals. T Ingers and bears with show with part the Elephant "Toddles." will amuse the children. The Good-night Horse: Mazepa? is the wonder of all who see the almost human performance of this wonderful Horse. The Holmans, the De Monios, the Great Horse Family, the Flying Dordens, and other famous troupes, will furnish a programme twice daily. In addition to the above, music will be given by the 7th Fusiliers Band of London, and the Band of the 7th Fusiliers Band of London, and the Band of the fusi-strong, under the leadership of Mr. H. A. States freeworks by Hand & Co., fity-eith separate and distinct pieces, concluding with that thrilling Pro-technic Marvel, "The Battle of the North Sea." Programmes and all information sent on application to the Secretary, A. M. Hunt, London, Ontario. cradle, dreaming of the time when the tender fragile fingers will be strong, sturdy hands-ready, nay anxious, to working in Alaska, " and steadiness and carve their way in this bewildering strength of mind to face the difficulties world. She instills the principles of and dangers of this kind of life." The faith into his young heart, for without further north the missionary goes the religion how can there be morality? greater become the dangers and diffi-She guides his eager, willing feet along culties. The cold is intense during the path of righteousness-she traches the winter months, marking on an him the "King-becoming graces," as average from 30 to 40 degrees below zero, truth, temperance, kindness, justice, and on the coldest days ranging as low as fortitude, endurance, and courage to 60 and 70 degrees. The snow, which help him on his path to honor. And covers the low ground, and even a good when at last he stands on the threshold portion of the mountain sides during of manhood and looks about him, what eight months of the year, makes the does he hear? What words of earth so soft and swampy that travelcheer are held out to him ? ling by land, except in the depths of He will be told by those who think they winter, is never easy or agreeable ; and know it all, that graft and greed and then the danger of being frozen to death gain and the accumulation of wealth s one the missionary must count on. Travel is by sledges drawn by dogs, or are now engaging the attention of all men; that politics are debased, that in summer by canoes on the rivers, which are the natural roads of the courtesy is a lost art, that commercial country. In summer the heat causes a life is corrupt, that the press panders to the lowest instincts, that truth is an rapid growth of grasses and weeds, and unknown quantity, and that justice and these send up swarms of mosquitoes and black flies whose bites are as annoying honor between man and man is not to as they are dangerous. The food is of be found in these modern and progresthe plainest, consisting of flour and salt sive days. Let us give up this cynical meat for the most part, with a frozen fish snarling, this perpetual criticism of men and methods; let us say before the thrown in occasionally, or a wild goose world what we must believe in our from time to time, or the tail of a young whale. Everything is to be done. The hearts, if we are not totally blinded by Russian priests, who have long been in prejudice, that there is good left in possession, have done little for the Inhumanity; let us continue to assail the dians save baptize them and collect wrong and the wrong doer-but not to from their government the bounty condemn all because some are wrong. allowed for every soul baptized. Of

A WORD ONLY.

religious instruction they have had It often requires courage to be natural practically nothing—some of the bap-make the sign of the cross. With their religious inquiries," and announces the practically nothing-some of the bap-

best of human kind. Like Matthew Arnold on Dover Beach one hears " the eternal note of sadness." Is this man of ooks-five-foot shelf or Harvard library books—five-foot shelf or Harvard Horary of books—is he the seer who perceives in vision the hopes, the aspirations, the destinies of humanity? Or have we a return of the ancient days "when the word of the Lord was precious, and there was no manifest vision?"

He quotes from St. Paul's speech at the Areopagus. Is he with St. Paul or with those to whom he spoke—those who derided his message of faith, who prided themselves in their knowledge of philosophy and life, who saw in themselves the teachers of the world, but whose was to be so short, whose wisdom was to be overthrown by the gospel of the teacher 2 his Jewish zealot?

History repeats itself. Many things change, but the mind of God and the nature of man remain. Macaulay, in a passage too well known to require cita-tion, speaks of the wonderful vitality of the Catholic Church. Newman presents the same idea with his usual reticence of statement.

of statement. There is only one religion in the world which tends to fulfill the aspira-tions, needs and foreshadowings of natural faith and devotion. It alone discovery, momentous, practical, main-tained one and the same in substance in every age from the first and addressed o all mankind. And it has actually een embraced and is found in all parts

Review, which bears so much of his personal character and is so completely the expression of his mind :

"I have recently received a letter signed 'A Catholic,' telling me that the signed A Catholic, the finite interview of the state of t The letter goes on and exhorts me

open a correspondence with Dr. Dolling-er, to repudiate the Council of the Vati-can, and to turn the Review to the defense of the 'Old Catholics.' By so

convictions and the whole Catholic faith, and damn my own soul. If suggestions such as this could ever have moved me, I should never have become a Catholic. I did not seek admission into the Church for the sake of wealth, honors or popu-

tor the sake of weath, honors to popularity. If I am-meas-urably unpopular even with Catholics, I can say truly that I have never sought popularity, but have rather despised it. Yet I have received more marks of con-

fidence from our venerable Bisbops and clergy than I have deserved, more honor than I desired, and have been even more

what could i do with representing as reason on the brink of my grave? The gener-osity of Catholics, in an annuity reason-ably secure, has provided for my few personal wants. . . What do I want of wealth? What do I care for popular-tic I wants caucht and on which been embraced and is found in all parts of the world in all climates, among all races in all ranks of society, under every degree of civilization from barbar-ism to the highest cultivation of mind. ism to the highest cultivation of mind. Coming to set right and to govern the world, it has ever been, as it ought to be in conflict with large masses of men with the civil power, with physical force, is to live and die in her communion." of the first bint as to its nature.